

# THE LOYALL CONVERT.

V I R G.

*Improbis hac tam culta novalia miles habebis  
Barbarus has segites*

H O M.

Ὅχι ἀγαθὸν πολυκοιρανίη, εἰς κρίματος ἔστω,  
εἰς βασιλείας.



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THE  
LOYALTY  
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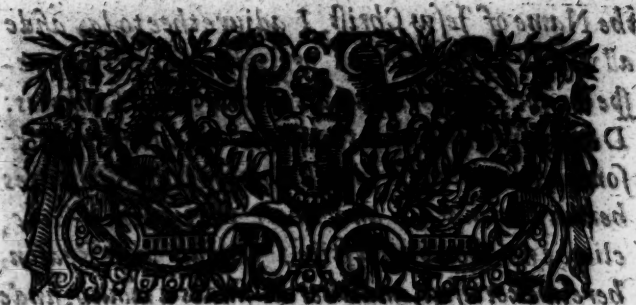
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VOLUME  
CONTAINING THE FIRST AND SECOND PARTS  
OF THE HISTORY

H. M.  
OF THE HISTORY OF THE  
UNION OF THE KINGDOMS OF  
ENGLAND AND FRANCE



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## To the honest hearted Reader.

READER,



*Here protest before the Searcher  
of all hearts, that I have no End,  
either of Faction, or Relation in  
this ensuing Treatise. I am no  
Papist, no Sectary, but a true Lo-  
ver of Reformation and Peace: My Pen declines  
all bitterness of Spirit; all deceitfulness of heart,  
and, I may safely, in this particular, with S. Paul,  
say, I speak the truth in Christ and lye not, my  
Conscience bearing me witness in the Holy  
Ghost, that I neither walke nor write in crafti-  
nesse, nor handle the holy Scriptures deceit-  
fully: Therefore if thy Cause be Jesus Christ, in*

A 1

the

the Name of Iesus Christ, I adjure thee to lay aside  
all wilfull ignorance, all prejudice, all private re-  
spectes and interests, and all unbarnable Censures:  
Deale faithfully with thy Soule, and suffer whole-  
some admonitions: search the severall Scriptures  
herein contained, and where they open a Gate,  
climbe not thou over a stile: Consult with Reason,  
herein exercised, and where it findes a mouth, finde  
thou an eare: and let Truth prosper, though thou  
perish; and let God be glorified, although in thy  
confusion.

~~the Name of Iesus Christ, I adjure thee to lay aside  
all wilfull ignorance, all prejudice, all private re-  
spectes and interests, and all unbarnable Censures:  
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thou an eare: and let Truth prosper, though thou  
perish; and let God be glorified, although in thy  
confusion.~~

**The**  
all powerfull Spirit, all righteousness of heart,  
and I may safely say the powerfull will of God  
in the world, shall and he not my  
Doubtless bearing the witness in the heart  
Christ, that I neither walk nor write in crafti-  
ness, nor handle the holy Scriptures deceit-  
fully: Therefore, thy Cause be before Christ, in  
the





# THE LOYALL CONVERT.

**T**He Kingdome of *England*, that hath for many Ages continued the happiest *Nation* on the habitable Earth; enjoying the lightest blessings that Heaven can give; or Earth receive; the fruition of the *Gospel*, which settled a firme Peace; which *Peace* occasioned a full *Plenty*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, in somuch that she became the Earths *Paradise*, and the Worlds *Wonder*, is now the Nursery of all *Sects*; her *Peace* is violated; her *Plenty* wasting; her *Government* distempered, her *People* discontented, and unnaturally embroiled in her own *Blood*; not knowing the way, nor affecting the means to *Peace*, in somuch that she is now become the *Byword* of the Earth; and the scorn of Nations.

The Cause and Ground of these our National Combinations, are these our National Transgressions, which unseasonably sprung from the neglect of that *Truth* we once had, and from the abuse of that *Power* we now want: Which, in conjunction of some Difference betwixt His *Majesty* and His worthy Houses of *Parliament*, hath divided our *Kingdome* within itselfe, which had so divided it selfe from that *God* who blest it with so much *Truth*, so settled a *Peace*, and so sweet an *Abundance*.

As that sin brought this Division, so this Division (that pend  
ed with small Jealousies) brought in the Sword.

When the *Lion* roars, who trembles not? And when  
Judgement thunder, who is not troubled?

Among the rest, I who brought some Fugitives to this *Combustion*, stood astonished and amazed; in whom the mischiefe was less, more insinuated than the *Remedy*. At last, I laid my hand upon my heart, and concluded, *It was the hand of God*; Where being plundered in my understanding, I began to make a scrutiny, where the first *Breach* was made, that let in all these *Miseries*.

Around the whole Kingdom now contracted into a *Parliament*, which consisted of three Estates; A *King*, a *House of Peeres*, and a *House of Commons*; by the *Wisdom* and *Unity* whereof, all things conducing to the *Welfare publicque*, were to be advised upon, presented, and established.

to blood: The King and his *Adherents* on the one party; and his two *Houses* and their *Adherents* on the other.

[illegible]

Thus torn and divided as I was between my own weakness, I resolved it impossible to serve two *Masters*. I fled

I fled to Reason: Reason could not satisfy me: I fled to Policy: Policy could not resolve me: At length, finding no comfort in man, but that which first I should have sought, I fled me to the Book of God, in the great Oracle, and adhering my inquest with Prayer and Humiliation. I opened the sacred leaves, which (not by chance) presented to my first eye, the *xx. of Proverbs*, *viz. The secret of a King is in the hearing of a Lion, he which provoketh him to anger, sinneth against his own soul.* [T. 1. 10. 11.]

Now I began to search, and found as many places to that purpose, as would swell this Sheet into a Volume: If that in a very short space, I was so furnished with such strict Precepts, backt with such strong Examples, that my Judgment was enlightened, and my wavering Conscience so thoroughly convinced, that by the grace of that power which directed me, neither *fear*, nor any *by-respect* shall ever hereafter remove me, unless some clearer light direct me. [T. 1. 10. 11.]

But, above all the rest, a Precept and an Example out of the Old Testament (strongly confirmed by a Precept and an Example out of the New) sealed my opinion, and established my Resolution.

The first Precept out of the Old, *Jeremy 27. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Where it pleased God to own *Nebuchadnezzar* his servant, (although a known Pagan, a profest Idolater, and a fierce Persecutor of all Gods Children) concerning whom, he saith, *v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* They that serve not the King of Babylon, and that will not put their necks under his Yoke, I will punish them with the sword, famine, and the pestilence, till I have consumed them: *v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Therefore hearken unto your Princes, and I speak, that say unto you, You shall not serve the King of Babylon: for they prophesy a lie unto you. *v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* But the Nations that shall serve the King of Babylon, and bring their necks under his Yoke, those will I let remain in their own Land, (saith the Lord) and they shall till it, and dwell therein. *v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Can there be a stricter Precept? or could there be a more auspicious Promise? And yet, this Precept, and yet this Promise must be obeyed: nay, for as soon as upon the pain of Gods high wrath, fully expressed in *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Isaiah 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 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Precept 1.

upon the people, but upon the *Prætor* also, that shall persuade  
 them unto *obedience*. The second *Prætor* is enjoyed in out of the *New Testament*,  
*Rom. 13. 1.* *The ruling power be subject to the higher power, for*  
*there is no power but of God: the powers that be, are ordained of*  
*God: whosoever therefore resisteth the power, resisteth the ordinance of*  
*God: and he that resisteth, shall receive his due punishment.* This power (this King) to whom *S. Paul* commandeth  
 this subjection, was *Nero*, the bloody Persecutor of all that  
 honoured the blessed Name of *Jesus Christ*.  
 God's Command should be a sufficient Argument, yet it  
 is enough. But when he adds a reason, he answers all Ob-  
 jections. But when he threatens a punishment, (no lesse than  
 damnation) upon the resistance thereof, he hath used all means  
 to persuade a necessity of obedience.

[Let every soule be subject.]

Not equally much lesse superior. And what is taking up of  
 arms, but an implied supposition of at least equality? What  
 are the hopes of Conquest, but an Ambition of Superiority?  
 What is condemning, judging, or deposing, but Superiority?  
 For is against the nature of an Inferior to condemn, judge,  
 or depose a Superior.

And to these Rebellions, should confine his obedience to a  
 good Prince, the next words reply,

[For there is no power but of God.]

Power in itself, is neither good nor evil, but as it is in fact  
 just, the person, if an evil King, an evil Power; if a good  
 King, a good Power. God sends the one in wrath, and we must  
 be subject: the other in judgement, and we must be subject.  
 In things lawfull, actively; in things unlawfull, passively. If a  
 good King, he must have our praise, and our praise; If an evil  
 King, he must have our prayers, and our patience.

He that resisteth the power (whether good or evil, for all power  
 is of God) resisteth the Ordinance of God, (Ordinances of men are  
 not resisted without tuing) and whosoever resisteth shall receive  
 his due punishment.

Now, compare the place with this *Gal. 1. 19.* *He that*

*shall*

shall eat this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh, What? *xeiva iavrs*, damnation to himself.

If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the heynousnes of disobedience; the punishment whereof is the very same with his that is guilty of the Body & Blood of our Lord; to the one, for not discerning the Lords body; to the other for not discerning the Lords Anointed.

The Lords Anointed? And who is he? None but the Regenerate: Christ is not Christ to any, to whom Iesus is not Iesus.

Gods Word answers your silly Objection, not I: Was not Saul Gods Anointed? Was not Cyrus Gods Anointed, & many more whom God acknowledges so, and yet wicked Kings?

*Cyrus is mine Anointed, yet he hath not known me.*

The first Example for our Obedience the Old Testament proposes to our imitation, Dan. 3. 16. *Nebuchadnezzar* the King of Babylon sets up a golden Image; *Shadrach, Meshach, & Abednego* were commanded to fall down and worship it.

The King, a known Pagan, commands a grosse Idolatry; Did these men conspire? Or (being Rulers of the Province of *Babel*) did they invite the Jewes into a Rebellion? Did these (to strengthen their own Faction) blast their Sovereignes Name with Tyrannie and Paganisme? Did they endeavour by Scandals, and impious Aspersions, to render him odious to his people? Did they encourage their Provinces to take up Armes for the defence of their Liberties or Religion? Did they seize upon, or stop his Revenues? or annihilate his Power? Did they estrange themselves from his Presence? Murther his Messengers? Or would they have slighted his gracious Offers? No, being called by their Prince, they came, and being commanded to give assent all obedience to his unlawfull Commands, observe the modesty of their first answer, *We are not carefull to answer thee in this matter*, and being urged, mark their pious resolution in the second, *Be it known, O King, we will not serve thy gods, nor worship the golden image thou hast set up.*

The King threatens the Fornace; They yeeld their Bodies to the Fornace, & say, *God whom we serve will deliver us out of thy hands, & not, He will deliver Thee into our hands.* They expect

B

deli.

Ob.

Ans.

1. Sam. 26. 9.

Examp. 1.

Dan. 3. 16.

Dan. 3. 18.

Dan. 3. 17.



deliverance rather in their *passive Obedience*, then in their *acti-  
all Resistance*.

*Ob.* But they were *few* in number, and their Forces not conside-  
rable.

*Ans.* Admit that, which all *Histories* deny. Was not God as able  
to subdue *Him* with so *few*, as to deliver them from so *many*?  
Had their *weaknes* lesse Reason ( for the cause of Gods *apparent*  
dishonour) to expect a *miraculous* assistance in those dayes of  
frequent Miracles, then we, after so long a *cessation* of Miracles?  
Gods glory will not be vindicated by *unlawfull* means, or *un-  
warrantable* proceedings.

*Ob.* I, but we take up *Armes*, not against the *King*, but against  
his *evill Counsellors*.

*Ans.* Adherents ye meane. A rare distinction! And, tell mee;  
whose *power* hath his Adherents? The *Kings*. By which, ap-  
pears, ye take up *Armes* against the *Kings power*; *He that re-  
sisteth the power* ( it is not said the *Prince*) *shall receive damnati-  
on*. Againc, *Where the word of a King is, there is power*: God  
joyned the *King* and his *Power*, and who dare separate them?  
They that take up *Arms* against the *Parliaments power* (you say)  
take up *Armes* against the *Parliament*; Doe not they then that  
take up *Armes* against the *Kings power*, by the same reason, take  
up *Armes* against the *King*? Now, look back upon your in-ri-  
cate distinction, and blush.

*Ob.* But, if the *King* betray the *Trust* reposed in him by his Sub-  
jects, they may suspend their obedience, and resist him.

*Ans.* Kings are Gods *Viceregents*, & cannot be compelled to give  
an account to any, but to God. *Against thee, against thee only  
Psal. 51. 4. have I sinned*: That is, to thee, to thee only must I give an ac-  
count. Though I have sinned against *Uriah*, by my *Ad*; and  
against my people, by my *Example*, yet against *Thee* have I on-  
ly sinned. You cannot deprive, or limit them, in what you ne-  
ver gave them. God gave them their *Power*, and who art thou  
that darest resist it? *By me Kings reign*.

Prov. 8. 15.

*Ob.* But, his *Crowne* was scrupon his Head by his Subjects, upon  
*such and such conditions*.

*Ans.* Why was the penalty, upon the faile, not expressed then?  
Coro

Coronation is but a humane *Ceremony*. And was he not *Proclaimed* before he was crowned? *Proclaimed*? but what? A King: and did not you at the same instant, by relative consequence, proclaim your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authority*?

But, the King hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *virtue* of his *Power*.

The King, by his *Writ*, gives not away his power, but *communicates* it: By the *virtue* of which *Writ*, they are called *Ad tradendum & consulendum de arduis Regni*, To treat and advise concerning the difficulties of the Kingdome: Here is all the power the *Writ* gives them, and where they exceed, they usurp the Kings power, being both against the Law of God, and the constitutions of the Kingdome.

Well, but in case of necessity, when *Religion & Liberty* lies at the stake, the *Constitutions* of the Kingdom (for the preservation of the Kingdom) may suffer a *Dispensation*.

Admit that: But what necessity may dispence with the violation of the Law of God? the deviation wherefrom, is evill, & *Thou shalt doe no evill that good may come thereon*.

But, we take not Armes against the King, but only to bring *Delinquents* to condigne punishment.

And, who are they? even those that take up *Armes* for the King; which, an unrepealed statute, 11. *Hen. 7.* acquites. But, admit *Statutes* may be broken, and you seek to punish them; Who gave you the power so to do? The *Law*: And what Law denies the King power to pardon *Delinquents*? God, that hath put power into the hand of Majesty, hath likewise planted *Mercy* in the heart of Sovereignty: And, will ye take away both his *birth-right* and his *Blessing* also? Take heed, you doe not slight that, which one day may prove your *Sanctuary*.

But, the King, being a *Mixed* Monarch, is bound to his own *Laws*.

There be two sorts of *Laws*, *Directive*, and *Coercive*; As to the

the first, he is only bound to make his *account* to God; so, to the second, he is only liable to the hand of God; *Who shall say unto him, What dost thou?*

Ecd. 8. 4.

Ob.

But, Kings, now a dayes, have not so *absolute* a power, as the Kings mentioned in the Scripture.

Ans.

Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; shew me where? till then, this objection is frivolous.

Ob.

But, when Kings, and their assistants make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* Armes?

Ans.

It is no offensive warre for a King to endeavour the *Recovery* of his surrepted right; however, are not the members of a Parliament *Subjects*, to their Sovereigne? If not, what are they? If *Subjects*, ought they not to be subject to Gods people, the *Jewes*, that were to be destroyed by the Kings command, neither did, nor durst make a defensive Warre against his abused power, untill they first obtained the Kings *Consent*.

Hector. 8.

But, admit it lawfull, (though neither granted, nor warranted) that Subjects may upon such terms make a defensive war, does it not quite crosse the nature of a defensive warre, to *assaye*, *pursue*, and *dispossesse*?

When you shott 5. peeces of *Ordinance*, before one was returned at *Edge-hill*, was that defensive? When you besieged *Red-ding*, which you after sleighted, was that defensive? When you affronted *Salem-houfe*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation*, *Diffusion*, *wise reproof* (by such are nearest to him) *Peri-  
tion*, *Prayer*, and *Flight*: All other weapons will at last wound them that use them.

Examp. 2.

The second *Example*, was left us out of the *New Testament*, by him that is the true president of all holy obedience, Our *bles-  
sed Saviour*, whose Humility, and sufferance, was set before us as a *Copy* for all Generations to practise by.

1. Pet. 2.

The *Temporall* kingdom of the Jewes, successively usurpt by those two heathen Princes, *Augustus* & *Tiberius*, two *Contem-  
poraries*, was his *naturall* Birth-right, descended from his Tipe,  
and

and Ancestor King *David*. Had not he as great an *Interest* in that Crowne, as we have in this Common-wealth? Was not He as tender eyed towards his own *natural* people, as we, to one another?

Was not the Truth as deare to Him, (who was the very *Truth*) and the way to it, as direct to Him, (that was the only *Way*) as to us?

Was not He the great *Reformer*?

Had the *Sword* been a necessary stickler in Reformation, how happened it that he mistook his *weapon* so? In stead of a *Trumpet*, he lifted up his *Voyce*.

Was *Plots*, *Policies*, *Propositions*, *Profanations*, *Plunderings*, *Military Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor, was it want of *Strength*, that he reformed not in a Martiall way: Could not he command more then *twelve legions of Angels*? Mat. 26. 53.

Or had he pleased to use the Arme of *flesh*, could not He, that raised the dead, raise a considerable *Army*? Sure, S<sup>r</sup> *John* the *Baptist* would have ventured his head upon a fairer *Quarrell*, and S<sup>r</sup> *Peter* drawn his sword to a bloodier end, No question, but S<sup>r</sup> *Paul*, the twelve *Apostles*, & *Disciples* would have proved as tough *Colonells*, as your associated *Bisse* & *Priests* did *Captaines*; and doubles S<sup>r</sup> *Peter*, who converted 3000. in one day, would have raised a strong *Army* in six.

Our blessed *Saviour* well knew, that *Caesar* came not thither without divine *permission*, in respect whereof, He became obedient to the very *Shadow* of a King, and whom he actively resisted not, he passively obeyed.

I, but there was a *necessity* of his obedience, and subjection, to make him *capable* of a shamefull death.

No, his obedience, as well as death, was *voluntary*, which makes you guilty of a *shamefull* argument.

But, He was a *single person*, We, a *representative body*, what is unexpedient in the one, is lawfull in the other.

Worse and worse, I if our blessed *Saviour* be not *Representative*, Tell me, whereof art thou a *Member*? woe be to that *Body*

Ob.

An.

Ob.

An.

*politick*, which endeavours not to be conformed, according to the Head *Myſſick*.

He preacheth *Peace*; Your Martiall Miniſters (by what authority they beſt know) proclaime *Warre*; He, *Obedience*; They, *Sedition*; He, *Truth*; They, *Lyes*; He, *Order*; They, *Confuſion*; He, *Bleſſednes* to the Peace makers; They, courage to the *Perſecutors*; He, *Bleſſedneſſe* to the perſecuted; They brand them with *Malignity* that call them bleſſed.

God was not heard in the *Whirlewind*, but in the *ſtill voyce*.

But, his thoughts, are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long neſted in this unhappy *Iſland*) and thoſe encreaſed Multitudes of *ſimple ſoules*, ſeduced by their *ſeeming ſanctity*, who taking advantage of our late too great *abufe* of Ceremonies, are turn'd deſperate enemies to all *Order*, and *Diſcipline*, being out of charity with the very *Lords Prayer*, becauſe it comes within the Popiſh *Liturgie*.

How many of theſe, have lately chalēged the name of *ſanctified Veſſels*, for conteyning the poiſon of unnaturall *Seditiō*? How many of theſe, have uſurpt the ſtile of *well affected*, for diſaffecting *Peace*? How many of theſe, have counterfeited the honor of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Armie* conſiſt of? How, for their ſakes is *Blaphemy* connived at! *Sacriledge* permitted! How for their encouragement are *Lyes* and braſſe-browd *Impudencies* invented, nay publiſht (nay publiſhed in their very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the firſt *ſtone* at them! How many of our Learned, Religious and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aſperſions of her potent Adverſaries) are now plundered in their *Goods*, ſequeſtered in their *Livings*, imprifoned in their *perſons*, (if not forced in their *Conſciences*) whileſt their wives, & poor children, begging their Bread, are left to the mercy of theſe un-

mer-



*mercifull times; even for the encouragement of them; whose pedantick learning durst never shew her ridiculous face before an easie schooleman, whole livelyhoods they unworthily usurp, not dispensing the bread of life, but the darnell of giddy-headed fancie and sedition, abhorring the way to peace, and maligning those that ensue it.*

I, but we desire Peace, so we may have Truth too.

What meane ye by having Truth? The preservation of the old Truth, or the Institution of a New?

If ye fear the alteration of the Old, (having your Sovereigns Oath, which you dare not believe) what other Assurance can you have?

The Blood you shed, is certaine; The change you feare, is uncertain: It is no wisdom to apply a desperate Remedy to a suspected disease.

If the enjoyment of Peace depends upon a full Assurance of Truth, our discords may beare an everlasting date: God hath threatned to remove his Candlestick, & our wickednesse justly feares it: And so long as we feare it, shall we abjure Peace, the blessed meanes to prevent it? He that seeks to settle Truth by the sword, distracts it.

Or, is it a Truth ye want? If so, Is it of Doctrine, or of Discipline? If of doctrine. *Actum est de nostra Religione*, Farewell our Religion. Or, is it of Discipline? Discipline is but a Ceremony. And did the Lord of the Sabbath dispence with a morall Law, for the preservation of an Oxe's life, or an Asses, and shall we, to alter some few indifferent Ceremonies (allowed by the Parliaments of three pious and wise Princes and the practise of many holy Martyrs, who sealed the true Protestant Religion with their blood) cry downe peace, and shed the blood of many thousand Christians?

Our seduced Protestants, will have no set Formes of Prayer; but what proceeds immediatly from their own Fancies. This is their Truth.

Our Semi-separatists, will heare our Sermons, (if they like the Teacher) but no Divine service. This is their Truth.

Our Separatists, will not communicate in our Churches, nor  
joyne

Ob.  
An.

joyne in our Congregations, That is their Truth.

Our *Anabaptists*, will not baptize, till yeares of discretion, and re-baptize, That is their Truth.

Our *Antinomians*, will have no Repentance. This is their truth.

Our *Independents*, will have an universall Parity; This their Truth.

Good God, when shall we have peace, if not, till all these Truths meet!

*Ob.*

Mat. 10. 34.

But, *Christ* saies, *I come not to bring Peace, but the Sword*; therefore, for the propagation of Peace, it is lawfull to use the Sword.

*An.*

1. Cor. 1. 23.

Mat. 26. 31.

Rom. 7. 7.

So, He is termed a *stumbling Block*, and does that warrant us to *stumble*? So, He saies, *All you shall be offended because of me*; and does this patronize our Offences? The Law is good, and just: Because, *then we had not knowne sin but by the Law*, is it therefore Lawfull for us to *sin*? God forbid.

Our Saviour brings the *Sword* among us, as *wholesome meate* brings sickness to a *weakly sick* Stomack, or physick to a body abounding with *Humours*, not intentionally, but occasionally.

Thus, by your erroneous and weake mistakes, you make the *Prince of Peace*, the Patron of your unnaturall Warre; and the *God of Truth*; the president of your unexamined errors.

But, Almighty God, the *Champion* of his owne Truth, and maintainer of his owne Cause, hath (to more then common admiration) appeared in this great enterprise.

He that delivered Israel's handfull from the hand of *Pharaohs Host*, hath shewed himselfe in the (almost incredible) proceedings of this heaven-displeasing Warre; the brief relation whereof may move those hearts, that are not seared, or stone, to melt into a thankfull Acknowledgement of his Power, and remaine as Monuments of his *Mercie*, that children (yet unborne) may say hereafter, *God was here: viz.*

The two Houses of Parliament made first a generall seizure of all the *Armes, Ammunition, Castles, Forts, Magazines, and Ships*, (being the whole visible strength of this unhappy Kingdom) to whom (having now settled the *Militia*; both by Sea and Land, in their owne hands) tides of Proposition gold came  
in

in, upon the *Publique Faith*; *Money* (like blood from the Liver, convey'd through all the veins) issued, to make a large supply, and where it stopt a while, mountains of massie *Plate*, from the vast *Goblet* to the slender *Thimble*; this *Faith* removed into their safe possession: And when the great *Milch Cows* began to flake, they prest her Nipples; and by hard streyning renew'd the stream. As Physitians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by sweating, sometimes by *fluxing*, sometimes *diuretically*, yet purge but the same peccant humour; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loane*, then by way of *Subsidie*, (no lesse then 50. at one time) here by way of *Assessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *plunder*, but still, the issue, *MONEY*: And, to work the better upon the Affections of the Multitude, all this for the behoofe of *King*, and *Parliament*, for the pretended defence of (God knowes what) *Religion*; Insomuch, that men came in like *Swarmes* to the next Tree, or rather like treacherous *Decoyes*, with their innocent Multitude, into the *Net*, and *Horses* without number.

Thus were they supplied with all necessaries, which the *Arme of flesh* could provide for the waging of an *inconquerable* warre, whereon, the *Money* already expended, makes no lesse figures then 17. *Millions Sterling*, besides the Revenues of the *King*, *Queen*, *prince*, *Duke of Yorke*, and the whole *Efforts* of all such that take up Armes against them, besides free *Quarter*, and *Souldiers* yet unpaid. His Majesty, on the other side, driven away with a few Attendants, not having among them so many *Swords* and *Pistols*, as these had *Cannons*, wanting both *Money*, *Horses* and *Ammunition*, onely what he received from the piety of some *believing* Subjects, (whose cares were pamphlet-proofe against all defamations, and scandalls cast upon Sacred Majesty) finding slender Provision in his *owne* Dominions; and that stopt or seized, which came from *Forreigne* Parts; No *Shipping*, but what he purchast, with the precious and extreame hazard of his few (but valiant) Subjects; No *Armes*, but what he gained by the courageous venture of his *owne* neglected

life, the subject of our continuall Prayers. Yet, hath God covered his head in the day of Battaille, and blest him with such successe, that He is (by the Divine Providence) become a great *Master of the Field*, and almost able to maintaine fight with his owne Shipper at Sea.

The God of Heaven *blesse Him, and prosper Him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, He may still be defended by the Object of that Faith.*

Nor is the providentiall hand of God more visible in *prospering Him* then in *punishing His Enemies*, whose ruines may remaine, as *Sea-markes* to us, and *Pyramids* of Gods power, whereof a touch.

Sir *John Hoibam*, then Governour of *Hull*, who first defied and dared his Sovereigne to his face, what is become of him? How stands he a *Mark* betwixt two dangers, having nothing left him, but *guilt* enough to make him capable of a desperate Fortune?

*Master Hampden*, that first waged *Law*, and then *Warre* against his owne naturall Prince, hath not he (since these unhappy troubles began) been first punished with the losse of *Children*, nay visited to the *third Generation*, to the weakning, (if not ruining) of his *Family*, and then, with the losse of his owne *life*, in the same place where he first took up *Armes* against his gracions *Sovereigne*? Was it not remarkable that the *Lord Brooke*, who so often excepted against that clause in the *Liturgie* (*Fram sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against *Peace* should perish in the same *Warre*, he so encouraged? Who, so bitterly invyeyed against *Episcopall Government*, should be shot dead out of a *Garbetrall Church*? who labouring to put out the *left eye* of establishd Government, his *left eye*, and *life* were both put out together?

How is *Duke Hamilton* (scarce warme in his new Honour) taken in his owne snare, having entangled his Lord and Master in so many inconveniences?

How is *Holland*, whose livelyhood was created by his Sovereignes favour, branded with a *double treachery*, and like a

*Shuttlecock*.

*Shuttlecock* fallen at the first *returne*, and scarce able to raise himselfe by a sorry *Declaration*.

Is not *Bristol Fines* (who at his *Councell of Warre* condemned and executed innocent blood) himselfe condemned, (pleading innocence) at a *Councell of Warre* from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for *Vengeance*.

And, are not many more ripe for the same *Judgement*, whose notorious *Crimes* have branded them for their respective *punishments*?

How many of those *blood-preaching Ministers*, have died expectorating *Blood*? whilst others, at this time, labouring under the same *disease*, can find no Art to promise a *Recovery*. All whom I leave to possible *Repentance*, and passe over.

*Cromwell*, that profest defacer of Churches, (witnesse *Peterborough*; and *Lincolne*, &c.) and Rifeler of the *Monuments* of the Dead; whose profane Troopers (if Fame has not forgot to speake a Truth) waterd their horses at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

*Sandys*, whose sacrilegious Troopers committed such *Barbarous* intolencies, with his (at least) connivance, in the Church of *Canterbury*, and used such inhumane tortures on the tender *Breasts* of Women, to force confession of their *hidden goods*, the golden subjects of their *Robbery*;

What can the first expect, and what reward the other hath found, I neither *prophesie* nor *judge*. If these, and such as they, doe fight for the *Reformed Religion*, God deliver every good man both from *them*, and *it*. *Cursed be their wrath, for it is fierce, and their anger, for it is cruel.*

These, (and of such many) are they, that whilst they pretend a *Reformation*, need, first, to be reformed.

Nor doe I, in taxing this Army of such impious *Barbarismes*, excuse or rather not condemn the other; whereof, no question, too great a number are as equally profane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable *Kingdome*; for whose impieties His Majesty hath so often suffered.

I, but His Majesties Army, (besides those looser sorts of People)



consists of *numerous Papists*, the utter enemies of true Religion.  
*Ans.* To whom the King hath sworne his *Protection*, from those he may require *Assistance*;

But, unto all his People, as well *Papists* as *Protestants*, he hath sworne his *protection*, therefore from all his Subjects, as well *Papists*, as *Protestants* he may require *assistance*.

Neither does he call in *Papists*, as *Papists*, to *maintaine Religion*, (as himselfe hath often manifested) but as Subjects to *subdue* or at least qualify, *Sedition*.

The ayde of the Subject, is either in his *person* or in his *purse*; both are requirable to the *services* of a Sovereigne.

Put case, his Majesty should use the assistance of *none* but *Protestants*; tell me, would ye not be apt to cavill, that he is *favorable* to the *Papists*; neither willing to endanger their *persons*, nor endamage their *purses*; or, at least, that they are reserv'd for a last blow?

Or, in case, *Papists* should largely *underwrite* to your Propositions, send in *Horses*, *Armes*, or other *provisions*, would you not accept it; and, for its sake, their *persons* too?

Are you so strict in your Preparations, as to *catechize* every *Souldier*? Or, to examine, first, every *Officers Religion*? Or, having the proffer of a good *Papist*, or *debaucht* Commander, tell me, should he be denyed his *Commission*?

Remember Sir *Arthur Ashton*, whom His Majesty entertaines by your *Example*.

These things, indifferently considered, it will manifestly appear, that the honest minded vulgar are meely seduced, under the colour of piety, to be so impious, as by *paysoning* every action of their lawfull Prince, to foster their *implicite* Rebellion.

But, in case, your side should prosper, and prevaile, what then? would then our *Miseries* be at an end? *Reason* tells us, No; God keep us from the *experience*. Think you, that *Government* (whether new, or reformed) which is set up by the *Sword*, must not be maintained by the *Sword*? And how can *Peace* and *Plenty* be consistent with perpetuall *Garrisons*, which must be maintained with a perpetuall *charge*? besides the continuall excursions, and contriv'd at injuries, committed by *Souldiers*, judge you.

Or, put the case, this necessary *consequence* could be avoided, thinke you the ambition of some *new* States-men, accustomed to such Arbitrary, and *necessitated* power, on the one side, and the remaining loyalty of His Majesties *disinherited* Subjects, watching all opportunities to right their injured Sovereigne, and themselves, on the other side, would not raise perpetuall *sempers* in this Kingdome?

Or, if such an (almost) unpreventable *evil* should not ensue, think you, such swarmes of *Settaries* sweat for nothing? Are their purses so apt to bleed to no end? will not their costs, and paines expect, at least, a *congratulatory* connivance in the *freedom* of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet *scabberds*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an established *disorder*? And, is not Disorder the mother of *Anarchie*? and, that, of *Ruine*?

Open then your eyes, closed with crasse and willfull blindness, and consider, and prevent that, which your continued *disobedience* will unavoydably repent, too late.

But the truth is, They are all *Papists*, by your *Brand*, that comply not in this action with you: Admit it were so; Are not *Papists* as tolerable for His Majesty, as *Anabaptists*, *Brownists*, *Separatists*, *Arbists*, *Antinomians*, *Turkes*; and indeed, all *Religions*, and *Fathions*, nay *Papists* too, for His Subjects? These, of His Majesties side, come freely, out of their *Allegiance*, as Subjects: Yours, are preach'd in, comming out of *obstinacie*, as Rebels: They, at their owne charges, proportionable to their Abilities; These, like *Judas*, selling their Sovereignes *Blood* for ill paid wages: Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God! Whata *monstrous* Religion is this, that seeks protection from the *implacable* opposition of her two Champions!

His Majesty *protests* to maintain it: The two Houses *protest* to maintaine it: O, for an *Oedipus* to read this *Riddle*!

His Majesty addes one *Clause* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

*According to the established Constitutions,* by Oath taken by him, at his Coronation; And these, the two Houses leave him, contending for a, yet, *undetermined alteration.*

And, for my part, I dare not conceive such evill of the Lords *Animated* and my gracious Sovereigne, as to feare him perjur'd.

Hath not His Majesty, in the presence of that God, by whom he reignes, imprecated the *Curse* of Heaven, on him and his Royall Posterity, (*Sub Sigillo sacramenta* too) if He, to his utmost, maintaine not the True Protestant Religion, exercised in that blessed *Queen's* dayes, and propagated by the blood of so many glorious Martyrs, (at which time God blest this Island in so high a measure) if he preserve not the just Priviledges of Parliament, and the Liberty of the Subject?

Nay, more, did not His Majesty so promise the severe execution of the Statute against all *Recusants*, that if he fail'd, he desired not the ayde of his good Subjects?

What inferiour person would not thinke his Reputation wronged, not to take up confidence upon such terrible termes?

What notorious evill hath His Majesty perpetrated to quench the sparkles of a common Charity?

Consider, O, Consider, He acts his part before the King of Kings, whose eye is more especially upon Him; He acts his part before his fellow Princes, to whom he hath declared this his imprecation, He acts his part before his Subjects, whose stricter hand weighs his pious words with too unequal Balances.

Were he the acknowledger of no God, yet the Princes of the earth (if guilty of such a perjury) would abhorre him. Or, were all the Princes of the earth, blind, deafe, or partiall, would not he thinke his Crown a burthen to be worne upon his perjur'd brow before his owne abused people? Or, (having renounced his Subjects ayde, upon his sayle) could he expect that loyalty, which now he wants upon a meere suspicion?

But, He is a Prince, whom God hath crowned with graces above his fellows: A Prince, whom, for his piety, few Ages could parallell.

What Vices of the time have branded his Reput? His Youth, high Dier, strength of Body, and Sovereigne Power might have inclin'd,

inclin'd, and warp'd him to luxurious *vanity*, as well as other Monarchs, whose effeminaries have enerv'd the strength of their declining Kingdomes; How many would have held it a Preferment to be *Attorney* to his Royall Lust, or *Secretary* to his *bosome Sin*? Yet, He remains, a president of unblemish'd *Chastity*.

He might have pleased and pampered up his wanton *Palate* with the choice of curious *Wines*; to lighten *cares*, which wait upon the Regall *Diademe*: Yet, He continues the patterne of a chaste *Sobriety*: He might have magnified his *Mercy*, and sold his *Iustice*, to reward a *service*, in pardoning offences, (committed by those of *neane relation*) yet, He abides the Example of *inexorable Iustice*.

These and many other eminent *Graces*, and illustrious *Virtues*, can claim no birth from *flesh and blood*: especially, in those, whose pupillages are strangers to *correction*: Nor, is it safe Divinity, to acknowledge such high *gifts*, from any hand, but *Heaven*.

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty *God*, (who is all *Perfection*) will not leave a worke so forward, so imperfect; but, will, from day to day, still adde and adde to His transcendent *Virtues*, till He appeare the *Glory* of the *World*; and, after many yeares, be crowned in the *World of Glory*.

Martial. lib. 8. Ep. 66.

*Rerum prima salus, & una Caesar.*

11. 2. 1. 2. 1. 1

Post-



## Post-script to the Reader.

**N**ow thou hast heard the Harmony of Scriptures, without Corruption, and the Language of Reason, without Sophistry,

Thou hast not only heard Divine Precepts, but those Precepts backs with holy Examples, Neither those one of the Old Testament alone, but likewise out of the New. Being now, no Answer left for thy Exceptions, prevaricate no longer with thy owne soule: And in the feare of God, I now assure thee, once againe, as thou wilt answer before the Tribunal at the dreadfull and terrible day, that thou faithfully examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions, and remember, that historicall Scripture will admit no allegoricall interpretations. If any thing, in this Treatise, shall deserve thy Answer, doe it patiently, briefly, plainly, and with modesty: If, by direct Scripture, thou canst (without wresting) refute my Error, thou shalt reforme, and save thy Brother; If not, recant thine, and hold it no dishonour, to take that shame to thyselfe, which brings Glory to thy God.

1. PET. 3. 15.

Be ye alwayes ready to give an answer to every one that asketh you a reason, with meeknesse and feare,

F I N I S.



